

Being an Indonesian Christian Examined Based on Matthew 28:19-20

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ABSTRACT

This study explores the origins and growth of Christianity in Indonesia, emphasizing its historical and theological significance through Matthew 28:19-20. Initially introduced by Western nations, Christianity has shaped Indonesia's religious landscape. Using a qualitative descriptive approach and historical-theological analysis, this research examines Christianity's integration into Indonesian culture and its role in nation-building. Data was collected from literature reviews of theological sources and historical accounts. Findings show that despite colonial origins, Christianity is now a core part of Indonesia's pluralistic society. Future research should further explore integrating Christian principles into national development efforts

INTRODUCTION

Christianity in Indonesia has a unique and complex history, shaped by the country's diverse cultural and religious landscape. As the fourth-largest Christian population in the world, Indonesian Christians face distinct challenges and opportunities in living out their faith (Pasang, 2021). The introduction of Christianity in Indonesia coincided with the arrival of Portugal and Dutch Colonialism in the 16th-19th centuries, but Christianity in Indonesia cannot be claimed as a colonialist religion. This study emphasises the importance of Christianity as an integral part of Indonesia's nation-building history. It also has meaning and relevance for Christianity and how people of different religions should live together in Indonesia (Sukarna, 2024).

Using historical theological analysis, the author argues that being Christian in Indonesia has theological significance as the work of God in Jesus Christ (Sirait & Sukarna, 2024). God has called and sent Christians in this beloved country of Indonesia, so Christians should make Indonesia a theatre to glorify God and devote themselves to participate in togetherness with all citizens to build and develop this nation in all dimensions of life.

Darmaputra explained that the study of Christians in Indonesia as a reflection of the theology of nationalism emphasises two main points, first; the presence of Christianity is an integral part of Indonesian nationality and second; the relevance and significance of the presence of Christians in the life of the nation since independence until today. These two objectives are fundamental because if they are ignored then the churches in Indonesia will become internally irrelevant and externally meaningless. Internally irrelevant means that their presence has no meaning in the society itself. While externally insignificant means that the presence of the church is also insignificant outside and does not feel its meaning in the community. (Darmaputra, 2001, p. 470).

The study of the development and contribution of Christianity in Indonesia is inextricably linked to a multitude of historical and theological studies that reinforce the core arguments presented herein. One significant study that lends support to this analysis is Kgate's (2018), which examines the continued relevance of the Great Commission (Matthew 28:19-20) in the context of the globalisation of mission. Kgate's analysis leads to the conclusion that this concept continues to exert a significant influence on the dissemination of Christianity across a range of regions, including Indonesia, where the development of Christianity is occurring through a process of globalisation that is integrated with the local context. This study lends support to the view that the spread of Christianity in Indonesia has a robust theological foundation through the Great Commission. This mission of evangelism is not merely concerned with the establishment of churches; it also has the objective of contributing to the development of a pluralistic society.

Further support for this argument is provided by Baskoro & Anggiriati (2021), who demonstrate that discipleship is of crucial importance in the development of spiritual and community growth in Indonesia. They emphasised the significance of instruction centred on the Word of God, as a means of enhancing comprehension of the faith and providing assistance to

local churches in the process of congregational formation. These findings are consistent with the mission of Christianity in Indonesia, where Bible teaching is regarded not only as a religious process, but also as a means of strengthening moral and ethical standards in Indonesia's diverse society.

Furthermore, Hutagalung's (2020) study on the mission mandate as set forth in Matthew 28:18-20 offers a further relevant perspective. Hutagalung posits that this mandate is not merely a command for evangelism, but also a call to establish a community dedicated to Christian education that is pertinent to the modern context. This lends support to the finding that Christianity in Indonesia has developed an approach to education that is not only theological in nature, but also contributes to social and spiritual development in a multicultural Indonesian society.

The aforementioned studies demonstrate that the dissemination of Christianity in Indonesia is underpinned by a robust theological foundation and is pertinent to the social and cultural challenges confronting the nation. The integration of discipleship, teaching and evangelism elements from previous studies substantiates that the mission of Christianity in Indonesia continues to exert a significant influence on the enhancement of spiritual and social life in Indonesia. Therefore, the author on this occasion will discuss about becoming a Christian in Indonesia.

LITERATURE REVIEW

Christianity Background

The presence of Jesus Christ in this world began the history of Christianity, more precisely His birth, death, resurrection and ascension to heaven. Jesus was born in Bethlehem, Judea and lived to adulthood in Nazareth, Galilee. Jesus began his ministry at the age of 30 and it lasted for three and a half years. Jesus' ministry included recruiting twelve disciples as recorded in the Gospel of Matthew 10:1-4 as follows:

"Jesus called his twelve disciples and empowered them to cast out demons and to take away every disease and every infirmity. These are the names of the twelve apostles: first Simon who is called Peter and Andrew his brother, and James the son of Zebedee and John his brother. Philip and Bartholomew, Thomas and Matthew the tax collectors, James the son of Alphaeus, and Tedeus, Simon the Zealot and Judas Iscariot who betrayed him."(Lembaga Alkitab Indonesia, n.d.).

Apart from recruiting disciples, Jesus also healed many diseases, cast out demons and raised the dead. The story of Jesus Christ's life, from his birth, ministry phase, death, resurrection to his ascension to heaven, is the essence of Christian belief.

The Spread of Christianity in the World

The spread of Christianity is one of the most significant phenomena in world history. Early Christianity grew out of the ministry of Jesus and developed around the ministry of the apostles. The history of Christianity began with the Great Commission as recorded in the scriptures as follows:

Jesus approached them and said: "All authority in heaven and on earth has been given to me; therefore go and make disciples of all nations, baptising

them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And lo, I am with you always, even to the end of the age" (Matthew 28:18-20). This Great Commission task began to be carried out and traditionally the apostles are believed to have spread from Jerusalem (Brown, 1993).

The history of Christianity in the world began in the Levant region which is now positioned between Israel and Palestine. Christianity originated in the city of Jerusalem and then spread to cities in the East such as Egypt, Syria, Assyria, Jordan and Mesopotamia. In the end, Christianity developed in Southern Europe. This was the era of the massive spread of Christianity to countries around Southern Europe, such as South Asia, Eastern Europe and North Africa.

In the fourth century, Christianity became one of the largest religions and became the main belief adopted by several countries such as Caucasian Liberia or what is now known as Georgia in 319 AD; the Arsacid Dynasty in Armenia in 301 AD; the Roman Empire in 380 AD and the Aksum Empire in Ethiopia in 325 AD.

Christianity dynamically spread throughout Europe in medieval times and in the Renaissance era of European exploration to the rest of the world, becoming the world's largest religion. Today Christians are more than 2.5 billion, which is one-third of the world's population. This is an undeniable fact in the development of Christianity that started from Jerusalem to our beloved country of Indonesia.

The Spread of Christianity in Indonesia

Christianity first entered Indonesia in the seventh century or around 645, through the East Assyrian church. This church was located in two locations in Sumatra, namely in Barus which is the current Central Tapanuli area, and the other is the Pancur area which is now called Deli Serdang.

The history of the entry of Christianity has been recorded by the scholar Shaykh Abu Salih al-Armini in his book as follows: A list of churches and monasteries in the provinces of Egypt and its neighbourhood. This list of churches and monasteries from the original manuscript in Arabic with 114 pages contains news of 707 churches and 181 Christian monasteries scattered around Egypt, Nubia, Abyssinia, West Africa, Spain, Arabia and India. In Abu Salih's book, the land of Indonesia is still included in the territory of India (al-India) (Darmaputra, 2001).

The arrival of the Portuguese who had conquered Malacca (which is now called Malaysia) in 1511, they sailed further east and found the origin of the coveted spices, namely the Maluku islands which were controlled by the Sultan of Ternate, the Portuguese established a small settlement. At first the relationship between the Catholic Portuguese and the Muslim population of Ternate was harmonious as both parties realised the benefits of trade cooperation. Around 1534 the Portuguese began to actively spread Catholicism to the indigenous population and by the end of the 16th century around 20 per cent of the population of the southern Moluccas were classified as Catholics. In spreading Catholicism to the local Indonesian population, the role of priests

from the Franciscan and Jesuit orders was particularly important, compared to their predecessors who prioritised politics as well as trade.

Fransiscus Xaverius was a Spanish Jesuit priest, considered the greatest Catholic missionary in history, who evangelised the Ambon, Ternate and then Halmahera regions for 15 months (between 1546-1547). In evangelising Ternate and Manado, Xaverius used an approach to the local people there. The approach was to give lessons about Christianity to the local people by delivering them in Malay, and when compiling a kind of catechism, he used delivery in the form of poetry using Portuguese and Malay.

In 1607 the Protestant-Calvinist Dutch established the first settlement in Ternate. The Dutch also wanted to monopolise the spice trade. Initially the Dutch had little interest in spreading the gospel. In some areas controlled by the Dutch trading company, the VOC, they supported missionary activities, but in most cases missionary activities were limited to pastoral tasks for the Christian community, which consisted mostly of Europeans. No large-scale religious propagation efforts were supported in the territories under Dutch control.

In the nineteenth century the VOC evangelised because the Dutch trading company had a mandate from the Dutch *Gereformeerde* Church, a Calvinist Protestant church, to spread the Christian (Protestant) faith in the colonies, as article 36 of the Dutch Confession of Faith (*Confessio Belgica*) states: "The office also includes maintaining the holy ministry of the church, eradicating and destroying all idolatry and false religion, overthrowing the kingdom of anti-Christ and endeavouring that the Kingdom of Jesus Christ may flourish, endeavouring that the word of the gospel may be preached everywhere, that God may be glorified and served by everyone as He has commanded in His word."(Ngelow, 2017).

In 1814, there were three men from the Dutch missionary society who came to Indonesia, they were sent to Indonesia through the London Missionary Genootschap, and one of them, Gottlob Bruckner, worked in Semarang and translated the New Testament into Javanese. Joseph Kam, who was later given the title Apostle of Maluku, evangelised in Maluku as far as North Sulawesi. Most of the evangelising institutions and figures had a background in Pietism, the school of Christianity that emerged in the churches of Europe at the end of the 17th century and became the main driver of the revival of evangelising in the following centuries.

Although during the VOC era there were some evangelists who travelled to Indonesia in the spirit of Pietism, the VOC rejected their presence, fearing that they would rebel against the VOC. The VOC had this attitude, because the evangelists were free people, who were not bound or subordinated to state power, either in Europe or in the colonies. From 1 January 1800, the Dutch East Indies colonial government finally took over power from the hands of the VOC because the VOC was bankrupt. Although the Dutch government was basically neutral towards religion, in accordance with the spirit of enlightenment (*Aufklärung*) that emerged and developed in Europe since the 18th century. But in fact, the King of the Netherlands named Willem I, felt entitled to create one

church (Protestant) that was subject to state power, which at the same time eliminated all disputes between churches, whose implications were finally realised in 1815 with the establishment of the Association of Churches.

Other Christian sects, such as Calvinism, entered Indonesia through two channels: the state church (since 1605) and the evangelical organisations (since 1814). In the VOC colony, only Gereformeerde worship was allowed in Indonesia, and starting in 1843, the Lutheran Christian sect in Batavia received permission to build a church building and to hold worship meetings.

The presence and development of Christianity in Indonesia have been shaped by a complex interplay of historical, social, and theological dynamics. As Pasang (2021) asserts, Indonesian Christian scholars have been instrumental in negotiating the intricacies of a multi-religious society, exerting a considerable influence on national development through their academic and social impact. This reflection highlights the continued relevance of Christianity in contemporary Indonesia, where religion and national identity converge. Moreover, Ngelow (2017) emphasises the significance of grasping the historical interconnection between Christianity and Indonesian nationalism. He underscores the fact that, despite its colonial introduction, Christianity has developed into an integral part of Indonesia's nation-building process, contributing to both religious and national unity.

Darmaputra (2001) also presents a critical examination of the role of Christianity in Indonesia, arguing that the presence of Christianity in the archipelago should not be viewed exclusively through a colonial lens. Conversely, it has become a principal agent in the advancement of interreligious discourse and the advancement of social justice. His work emphasises that an appropriate contextualisation of Christianity in Indonesia provides both theological and practical insights into how Christians can contribute to the country's pluralism without compromising their religious identity. Simatupang (1984) further examines this phenomenon by analysing how the role of the church in Indonesia's independence movement resulted in a distinctive synthesis of nationalism and Christian theology. He puts forth the proposition that Christian involvement in nation-building efforts extends beyond spiritual concerns and encompasses active participation in socio-political matters, reflecting the broader Great Commission mandate as set forth in Matthew 28:19-20.

The global perspective on the Great Commission is discussed by Kgatele (2018), who posits that the globalisation of missions, as seen in Matthew 28:19-20, continues to shape Christian practices in various cultural contexts. This provides a foundation for understanding the spread of Christianity in Indonesia, where the local adaptation of Christian teachings has been of crucial importance. Furthermore, Baskoro & Anggiriati (2021) and Hutagalung (2020) highlight the significance of discipleship and teaching as fundamental aspects of the Christian mission, which are especially pertinent in the Indonesian context. The studies in question demonstrate how the principles of discipleship facilitate spiritual growth, community development and leadership within Christian

congregations, thereby reflecting a deeper understanding of the impact of the Great Commission on Indonesian Christianity.

METHODOLOGY

The author uses a descriptive qualitative approach with a literature study, where the data collection is obtained from various sources that have been processed in depth so as to get a much better understanding which is studied descriptively.

RESULT AND DISCUSSION

Being an Indonesian Christian

The question of the position of the Church or Christianity in the historical process of Indonesian independence and nationhood was raised by TB Simatupang in his analysis of the relationship between nationalism and the Church. Simatupang observed that the churches occupied a somewhat ambiguous position in the early days of the independence movement, being both part of the Indonesian nation and rooted in it. (Simatupang, 1984, p. 8).

Simatupang proceeded to elucidate that the Indonesian Christian student movement originated from the nebulous position of the church, which served as a focal point and orchestrated the actions of Christian students and youth who were no longer constrained by ethnic boundaries and diverse church memberships. They were able to achieve the reunification of Christianity and nationality. This is how the Council of Churches in Indonesia came into being. The struggle for independence and nationalism proved to be a valuable experience for Christian involvement in Indonesia. Simatupang highlighted that the involvement of Christians in the history of this nation has had a significant impact on the trajectory of its development. The arrival of Christianity in Indonesia is linked to the advent of Western expansion, but following this initial period of introduction, it became firmly established in Indonesian society, evolving distinctively and ultimately becoming an integral part of the local religious landscape. (Simatupang, 1984). Since the establishment of the ecumenical forum of the Council of Churches in Indonesia in 1950, a sense of nationalism has emerged, prompting the churches in Indonesia to address and serve their respective communities (Ngelow, 2017, p. 283).

This idea is what it means to be an Indonesian Christian. The Christian identity is not a stowaway on a train called Indonesia (Yewangoe, 2009). Christianity did not originate from colonialism; rather, it has its roots in the teachings of Christ. Christians believe that Christ is the son of God and that He has called and sent His people to the world, including the Indonesian people. This interpretation also underscores the continued relevance and significance of the Christian presence in Indonesia, particularly in terms of engaging with the broader Indonesian population and contributing to the nation's and state's collective life (Kgatle, 2018).

The concept of being an Indonesian Christian, as elucidated by Leimena, entails embodying the dual tenets of being a devout Christian and a loyal Indonesian citizen. In his book of honour, Leimena elucidates his

conceptualisation of the significance of embodying the tenets of Christianity and Indonesian citizenship. In terms of love, loyalty, obedience and sacrifice for the sake of the homeland, nation and state, a Christian should not be inferior to others. Indeed, they should serve as exemplars, demonstrating love of the homeland, responsible citizenship and genuine nationalism. All things are reflections of love, loyalty, and obedience to God. *Soli Deo Gloria* (all glory to God). In doing so, he is able to overcome any feelings of inferiority or marginalisation that may arise from the perception of him as a minority group (Silaen & Pieris, 2007).

In relation to the perception of being a minority group, Leimena encourages Christians to assert their identity as a distinct and significant presence in society. From a constitutional standpoint, they are not to be regarded as second-class citizens. They are citizens who are subject to the same rights and obligations as other citizens (Silaen & Pieris, 2007). In the context of contemporary freedom, if the rights of citizenship for Christians are still constrained solely on the basis of their Christian identity, such actions not only contravene the fundamental principles of Pancasila but also demonstrate that they are colonised in their own country by their own people, the Indonesian people. The acknowledgement of freedom as a divine gift entails the recognition of the autonomy of religious believers to express their beliefs (Titaley, 2020, p. 56). Restricting or denying it is tantamount to denying the religious nation of Indonesia itself.

This national theological perspective leads Christians to see Indonesia as a stage to recreate the God who exists and continues to bring His peace to the Indonesian earth. Christians who understand themselves as part of the entire Indonesian nation, together with other religious communities and the government, are God's partners to continue to fight for and defend Indonesia's independence (Adi Putra, 2018). This responsibility is manifested, among others, in the fight for justice, peace, human rights, harmony among religious communities, improvement of education and human resources in Indonesia and so on. The involvement of Christians in advancing Indonesia's national energy is part of their calling to nurture God's saving work in Jesus Christ (Titaley, 2020, p. 59). Christian faith becomes relevant and meaningful when their faith relationship with Christ is always linked to their struggles and in the context of their lives as an integral part of the Indonesian nation (Singgih, 2000).

The Study of Being an Indonesian Christian based on Matthew 28:19-20

The Gospel of Matthew is the opening book of the New Testament. Everything that happened in the canonisation process was not a coincidence. Matthew is one of the most important books in a church movement. The book of Matthew also became the starting point for the concept of the great commission to become a pulse of the gospel movement to the nations. Matthew as the author of the book recognised by the early church fathers in 130 AD, provided important principles starting with the church message and the great commission as the central task of the church. Matthew himself was a Jewish believer in Jesus, a direct witness to the life of Jesus. Matthew to describe all the life of Jesus in real facts. The theme raised by Matthew is Jesus as King and

Messiah. The uniqueness of the Book of Matthew focuses on the message of the Gospel directed at the Jews (Matthew 1:1- 17), the presentation of Jesus' life in serving the people and the miracles of healing that were revealed, the teaching of the principles of the life of the Kingdom of God (Matthew 5-7), the teaching of Jesus which is the fulfilment of the Old Testament, and the Book which focuses on the fulfilment of the prophecy of the birth of the church as a place for people who believe in Jesus (Matthew 16:18; 18:17). It was written in 60 AD. This gospel has an intended audience of Jews. Matthew's approach is to introduce Jesus as the Messiah prophesied in the Old Testament. This is an important bridge so that every Jew can get to know Jesus and truly Jesus is the Messiah who has come to bring good news.(Sugiharto, 2020). An interesting principle to understand in Matthew's Gospel is that the Jews were waiting for the Messiah, the Saviour who would bring the Israelites out of the oppression of exile, which was God's promise and prophecy to the prophets. Another expectation by the Jews is the presence of the Kingdom of God, which the Jews characteristically call the Kingdom of Heaven.

That is why the author of Matthew gives an approach to the genealogy of the Lord Jesus, which is an important part of the Jews believing that Jesus is the lineage of Abraham (1:1-17). Because the Jews greatly honour Abraham as their patriarch. By presenting Jesus in the lineage of Abraham, it is very certain that Jesus is an Israelite who carries the mission of heaven so that the Israelites experience restoration. Although in the course of Jesus' presence in the nation of Israel did not get recognition from the Jews. Matthew's Gospel is undeniably addressed to the Jews, but in the context of being the Word of God, Matthew's Gospel is also addressed to all people who believe in Jesus (Adi Putra, 2018). Especially in the part of Jesus' plan to establish His church (Matthew 16: 18) and connected to the task of the church, namely the great commission to go and make disciples of all nations and baptise them in the name of the Father, Son and Holy Spirit, teaching them as the Lord Jesus commanded (Matthew 28: 19-20). ("Matius 28:19 Analisis Hermeneutik Dalam Tafsiran Alkitab Masa Kini," 2019). In general, the focus of Matthew's Gospel is to convey that Jesus really existed and became undeniable history, where Jesus' presence atoned for the sins of all mankind and resolved human sin. So all the prophecies in the Old Testament about Jesus have been fulfilled. At the peak, before Jesus ascended to heaven, Jesus gave a great commission to go and make disciples of all nations. For this reason, the task of preaching the gospel is an action that must and is ready to be done as part of Christian values, because it is non-negotiable for everyone who believes and follows Jesus to confidently proclaim the news of God's joy and kingdom for all creatures (Rusli & Arifianto, 2021).

Based on the explanation above, being Indonesian Christians, we as a nation who have the same vision and mission as believers are asked to build a nation that fears God by becoming someone who is able to convey the vision of the Lord Jesus as studied in Matthew 28: 19-20. The implementation of the Great Commission of the Lord Jesus according to Matthew 28:19-20, namely:

1. Becoming the Centre of the Gospel Message

Matthew 28:18-20 becomes the centre of the Gospel message by stating, Jesus approached them and said: "All authority in heaven and on earth has been given to Me, so go and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And lo, I am with you always, even to the end of the age." Matthew records this as the pivotal point on which the gospel was to move throughout the world. This is the great vision that Jesus conveyed to His disciples to go and make disciples of all nations.

2. Becoming the Centre of Evangelistic Steps

Matthew 28:19-20 became the capital for the apostles or disciples of Jesus to preach Jesus. In other words, Matthew 28:19-20 becomes the centre of evangelistic steps for every believer. When the message is clear, it will definitely be easier to step. The message of the gospel is very clear, which is to go and make disciples of all nations. There is really nothing doubtful in the message that Jesus delivered and it has power. Many apostles were willing to be martyred for the sake of the gospel.(Hananto & Efruan, 2021). Jesus not only gave the message to preach the gospel, but also equipped them with the power of the Holy Spirit (Acts 1:8). The Holy Spirit will empower believers in Jesus with power, wisdom, miracles and gentleness.

3. Being the Centre of Saved Souls

The message of the Great Commission in Matthew 28:19-20 is also the centre of saved souls. Because the mandate of the great commission was delivered to Jesus' disciples. Only those who believe in Jesus will be saved to enjoy eternal life with Jesus. God's great love is the main capital for souls to be saved. The most important human need is salvation. Because all humans have fallen into sin. The wages of sin is death, and death is eternal destruction (Romans 6:23). When Jesus gave this great commission, Jesus wanted to affirm that souls would be saved if His disciples would go and tell everyone who does not know and believe in Jesus, when they believe in Jesus as Lord and Saviour, then they will be saved to enjoy eternal life.

4. Becoming the Centre of Discipleship of Believers

Matthew 28:19-20 also contains the concept of teaching. Jesus stated that after His disciples went out to preach the gospel, they should baptise them in the name of the Father and the Son and the Holy Spirit, then proceed to teach them according to what Jesus had commanded His disciples. This is also part of Jesus' divine mandate to make disciples (Hutagalung, 2020). This is the level of discipleship that is an important point of the evangelism package (Baskoro & Anggiriati, 2021). Because when believers are only told about the gospel of Jesus and not discipled, they will not experience maximum spiritual maturity. People who have just believed in Jesus are like spiritual babies who must continue to be accompanied and cared for. The maturity of every believer in Jesus must be supported by strong teaching. Teaching focuses on the truth of God's Word.

5. Becoming the Centre for Multiplication of Believers

Matthew 28:19-20 is also the centre of believers' multiplication. The words -go and make disciples of all nations, Jesus is showing the multiplication process of people who believe in Jesus. It is a noble task to bring people to meet Jesus and experience extraordinary life changes. Because salvation in Jesus is God's own plan (Hutapea, 2020). When His disciples went to preach the gospel, there were people who repented and accepted Jesus as their Lord and Saviour. Evidently after Jesus ascended to heaven, the disciples received the Holy Spirit and they began to preach the gospel by starting with the Apostle Peter who preached, there was an explosion of new souls who accepted Jesus, as stated in Acts 2, that day who accepted Jesus because they heard Jesus' sermon there were 3000 souls, then increased to 5000 souls and every day God added souls who were saved. This is an extraordinary process of multiplication of disciples or saved people.

6. Believers Step Up to Found New Churches

The church becomes a missionary church. A church that is always consistent with bringing many people to know Jesus as Lord and Saviour. The entire staff of pastors, administrators and leaders as well as the entire congregation must be actively involved in bringing believers to Jesus. After they are brought to believe in Jesus, they are then brought to the church to be guided, taught and grow to maturity in their spirituality towards perfection in Jesus. Discipleship must be effective, so that they become individuals who continue the task of the next great commission by bringing people to experience Jesus. Groups can be established for each believer to grow in maturity (Baskoro, 2021).

CONCLUSIONS AND RECOMMENDATIONS

To be Indonesian is Christianity – a historically contingent fact that carries profound theological weight. Admittedly, yes the arrival of Western nations colonised Indonesia along with Christianity but not all missionaries were complicit in the ravages of colonial rule. However, Christianity gradually began to dwell in the soul of the Indonesian people and initiated time to contribute to the history of the emergence of an independent united state. The end of God has been to liberate the Indonesian people in a Christian theology perspective about salvation which had already done by Jesus Christ on this world. Christian should be a Peaceful Maker, in the point of Indonesia's pluralism; because Christians are planted by the The Jesus of Peace.

How to use Matthew 28:19-20 in church planting: new churches are to be the heart of the gospel. Secondly, to get saved yourself be the centre of evangelistic progresses. Third is to be the centre of discipleship of disciples. Number four is to be the epicenter of believer multiplication. Sixth, the answer will be action of existing believers to plant new churches. Now, when every believer and church of God do exactly as what the great commission stated over time it will become a group of believers in the hands of churches and bodies that establishes new churches which facilitate expansion planting movement for Jesus Christ.

In light of the significant impact of Christianity on Indonesia's history and national development, there are several research areas that warrant further

investigation to gain a more nuanced understanding of its contemporary role. Firstly, future research could investigate the role of Christian education in the moral development of Indonesian youth, particularly in light of the challenges posed by the digital age. In light of the accelerated pace of technological advancement, it is imperative for Christian education to evolve in order to meet the needs of the younger generation, who are confronted with the challenges of secularism and individualism. The study of technology integration in religious education represents a significant avenue for exploration, particularly in the context of developing a more engaging and pertinent curriculum.

Furthermore, there is considerable scope for research into the part played by churches in interfaith dialogue in Indonesia. In light of the religious pluralism that characterises Indonesia, this research could investigate how churches in Indonesia can assume a more proactive role in fostering interfaith harmony and peace, in alignment with the tenets of Christianity that emphasise love and peace. Such a study would be pivotal in formulating a collaborative mission approach, wherein Christian communities can serve as agents of peace in a pluralistic society.

Further research could investigate the impact of globalisation on Christian identity in Indonesia, with a particular focus on the influence of globalisation on religious practice, discipleship and evangelism. The findings of this research will contribute to our understanding of how Christianity can maintain its relevance in the context of rapid global change.

The final recommendation is for research into evangelism and discipleship strategies in urban communities. The rapid urbanisation that is occurring in Indonesia presents new challenges for churches in reaching out to dynamic urban communities. Such research could examine more inclusive and community-based models of church ministry, with a view to enabling churches to reach a wider and more diverse urban population and to support social integration through the application of Christian values.

It is hoped that further research in these areas will facilitate the continued growth of Christianity in Indonesia and enable it to make a meaningful contribution, both theologically and socially, in the context of the contemporary era.

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